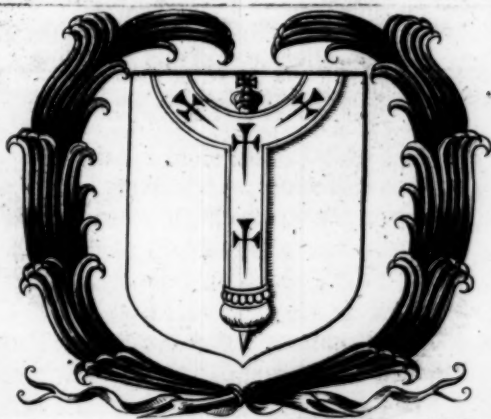


χαρίς καὶ Εἰρήνη :

OR SOME
CONSIDERATIONS
UPON THE
Act of Uniformity;
WITH AN
Expedient for the Satisfaction of the CLERGY
within the Province of
CANTERBURY.

By a Servant of the God of Peace.

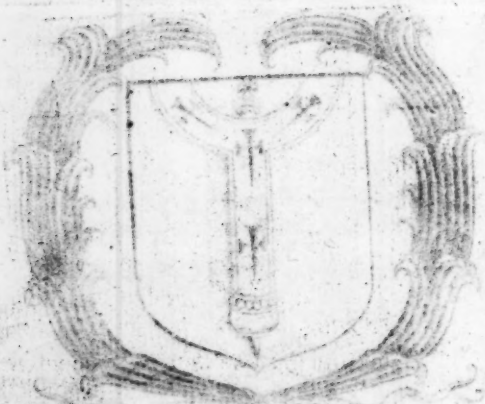
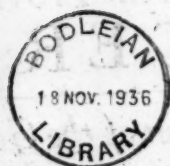


London Printed for Edward Thomas, and Henry Marsh, 1662.

CONSIDERATIONS
A B of Uniformity;

WITH AN
EXPOSITION OF THE SABBATH OF THE CLERGY

CANTON, N. Y.



Printed for the Author by H. M. M. 1844



Some Serious
CONSIDERATIONS
 UPON THE
Act of VNIFORMITIE:
 WITH AN
 Expedient for the Satisfaction of the
CLERGY, within the
 Province of **CANTERBURY.**

K. CHARLES I. EIKON BAZ. 1611.

*Neither do I desire any man should be further sub-
 ject to me, then all of us may be subject to God.*

SECT. I.

Although fraile nature below, Heaven-
 ly grace above, and the common
 float of all things round about me,
 (the lively Emblems of Mortality)
 summoned me to *dye daily*; the mi-
 sery of late time giving leisure e-
 nough, their injustice allowing occasion more then
 enough, to those Contemplations of Mortality,
 which are never unseasonable, because this is alwaies

B

uncertain:

G. I.

uncertain: "Death being an Eclipse which often
 "happeneth as well in a clear, as in a cloudy day.

Although the common burden of Mortality, that
 lyeth upon me as a man; the clear apprehensions of
 another world, that I am indued with as a Christian;
 and the serious observation of the successive Revolu-
 tions of nature, that I am capable of as an inhabitant
 of the world, have put me *most of the dayes of my ap-
 pointed time to wait when my change should come*: when
 I should say, *I shall not see the Lord, even the Lord in
 the land of the living; I shall behold man no more with
 the Inhabitants of the world*: the keepers of the house
 "trembling, the strong men bowing themselves, the
 "grinders ceasing, because they are few, and those
 "that look out at the Windows, being darkened:
 "this dust of mine expected that it should return to
 "the dust from whence it came, and this spirit of
 "mine should return to God that gave it: I was
 "willing that God should hide me in the Grave, and
 "that he should keep me secret untill his wrath and
 "our calamity was overpast." Although I was thus
 willing to retire to another world, while that dark-
 nesse covered the face of this.

Yet when by a wonderfull Revolution of Provi-
 dence, managed by nothing lesse then an Omnipot-
 ence, that perplexed Chaos of affairs, and confuled
 heap, was admirably disposed to a sweet order and
 beauty, and a new frame of another world, *viz.* a
 new Heaven, and a new Earth, wherein dwelleth
 Righteousnesse: I was in a strait berwixt two, ha-
 ving a desire to depart, and to be with Christ, which
 is far better; nevertheless to abide in the flesh I
 thought might be more needfull for the Church,
 whose

whose sad breaches I hoped should now be carefully repaired, whose sacred order, peace, honour, unity, and happinesse, I hoped should now be recovered to a glory becoming so antient, so holy, so true, so venerable, so divine a Religion as ours, in its nature, author, end, center and circumference ; so one, so deserving to be most united, and uniform in the Catholick truth, which is according to holinesse, justice, order and charity, after the Primitive pattern, and constant practice of all true Churches, Preachers, and Professors, *founded upon Verity, fortified with Charity, edified in Unity, Reverend for Antiquity, permanent in their Constancy*, according to the particular Constitutions of every Church, which still kept the great and Catholick Communion as to the main, every Christian *Catechumene, Penitent, Communicant, Deacon, and Presbyter*, keeping the peculiar place wherein God, Nature, and the Church hath set them ; every Member keeping to its Congregation, every Congregation to their lawfull Minister set over them, to *watch over their Souls*, every Minister to his own Bishop, *obeying them that have the rule over them, and submitting themselves* ; every Bishop to his Metropolitan, upon whom *is the care of all the Churches*, and the Metropolitan to his Sovereign, as *Supreme*, and he to God, *over all blessed for ever.*

The Faith delivered to the Saints I thought might have been *solemnly established* ; the worship in spirit and truth decent and in order *legally settled* ; the Primitive Discipline *orderly restored* ; and our antient Church recovered to that beauty, order, glory, and majesty, for which it was spoken of throughout the Reformed world, that rejoyced to behold our Faith

and Order; and therefore I was contented, if it stood with the good pleasure and will of God, to be absent a while from that Church, which
 "Christ presented to himself, that glorious Church,
 "not having spot or wrinkle, or any such thing,
 "(that it should be holy, and without blemish)
 "that City of the living God, that Heavenly *Jeru-*
salem, from an innumerable company of Angels,
 "from the generall Assembly and Church of the
 "first born, which are written in Heaven, and from
 "God the Judge of all, and from the spirits of just
 "men made perfect, which I well hoped to enjoy,
 "that *regnum* *eorum* *Dei*, that Heaven upon Earth, the
 Church in rest and peace round about, with the
 beauty of holinesse without, as well as all-glorious
 within; in its Doctrine Apostolical, in its Govern-
 ment Primitive, in its Order Venerable, in its Mem-
 bers Holy and Devout, in its Worship Heavenly, in
 its Laws Exact and Prudent, which preserved every
 Christian, every Family, every City, every Coun-
 try, every Province, not only in a Church way,
 Communion, and Correspondence, as to their parti-
 cular bounds, and nearer Relations in every Parish,
 Congregation, City, or Country, but as to that ge-
 nerall bond of charity, that Catholick unity of an
 universal spirit in a bond of peace, which binds all
 Christians in one fellowship, of one body, whose
 head is Christ, to whom every true believer, and vi-
 sible professor in the whole Latitude of the Church,
 being by the word of God, and spirit of Christ fitly
 joynted together, and compacted by that which eve-
 ry joynt supplieth, according to the effectual work-
 ing in the measure of every part, doth both edifie
 and

and increase it self and others in truth and love.

1. Instead of the immediate presence of God, (whom blessed are the eyes who see) which I hope to enjoy with these eyes face to face : One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his temple ; for I have loved the habitation of his house, and the place where his honour dwelleth, ever since I have gone with the multitude, ever since I have gone with them into the house of God, with the voyce of joy and praise, with a multitude that kept Holy day.

How amiable are thy Tabernacles, O Lord God of Hosts ! my soul longeth, yea even fainteth for the Courts of the Lord ; my heart and my flesh cryeth out for the living God, blessed are they that dwell in thine house, for they will be still praising thee.

2. Instead of that perfection of Soul, Nature, Faculty, Gifts and Graces which I hope for, I am contented to stay here a while, growing in grace, and in the knowledge of God, perfecting holiness in the fear of the Lord, and withall in my place to contribute towards the work of the Ministry, and the edifying of the body of Christ, till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, by promoting a powerfull Preaching, by erecting a severe Discipline, by exercising an impartiall Authority, by shewing an exemplary Conversation, in order to the restoring of that purity, decency, order, and Uniformity of Christian Religion, which becomes the wisdom and honour of this Nation, by the exactest Confor-

mity with the Catholick Church, in its purest and Primitive Constitution, a happinesse to be effected and enjoyed by the pious Councils, devout Prayers, potent Preaching, and Learned Writings of good and great men, owned by all Churches, loved by all people, supported by all Princes, according to all right reason, all due order, all politick honour, all Scripturall patterns and Divine presidents, besides the Laws and antient Customs of this Church and State, which had allwaies a due regard to the greatnesse of their Learning, the soundness of their Judgement, the gravity of their Ages, the sanctity of their Lives, and the dignity of their Calling.

3. Instead of the excellent society of Saints and Angells, which I hoped for in Heaven: I was content to be with the Excellent that are in the Earth, who content themselves with that plain and pristine holynesse, which is taught in the Scripture, deposited in the Church, preserved by an holy Ministry, expressed in Christian lives; Most eminently manifested in Jesus Christ: and his Apostles, the great and famous teachers and examples of holy truth, holy duties, holy Sacraments, holy Orders, and holy Ministry in the Church to this time: that holynesse by which we obey the command, embrace the truth, fear the threatnings, observe the duties, preserve the Institutions, continue the Orders, reverence the Embassadours, joy in the Graces, hope in the promises, and in all things are conformable to Christ by his blessed Spirit, who transforms us from glory to glory: I mean those holy men, 1. that *hear the word with trembling*; 2. that *pray with understanding*; constancy, fervency, reverence, and comelinesse;
3. that

3. that receive the pledges of Gods love in Christ, from the hands of Reverend men, called of God by the Church with care, preparednesse, and thankfullnesse. 4. those holy men who love in sincerity, give with cheerfullnesse, rejoyce in well doing, *suffer with patience*, live by faith, act by charity : And live in order, contentednesse and humility, a communion of these Saints is part of the glory to be revealed : O happy those who enjoy the benefit of their comprehensive abilities, their astonishing accomplishments, their powerfull discourses, their obliging conversations, their enflamed devotion, their exact piety, their remarkable integrity, their innocent and large prudence, their fervent zeal, and their publick Spirit : O it is good for us to be here.

4. Even the High-prayses of God, which we hope shall be in our mouthes with Angels, and Arch-Angells : We may enjoy in the Holy Church, which throughout all the World doth acknowledge God with heavenly prayses, they on Earth answering one another as they in Heaven; *Holy, holy, holy, Lord God of Sabbath* : Not without those Excellencies, to which the Ingenuous industry of Christians, hath attained for *singing*, and the use of Musick, Orall and Organicall, in consort or solitary, whereby God is glorified both in private and in publick, either by the skillfull or attentive Christians, whose hearts are turned and framed after Gods own heart ; who are by this Heavenly way, pleased into a Spirituall, Holy, Humble, and calm Frame of Spirit, and sweet meditations, which are the usuall effects of good and grave Musick on sober and devout soules, who in hearing, or reading, Psalmes, Hymnes, and Spirituall Songs,
in :

in which the divine truth of the matter affects the enlightened judgement, and the quieted Conscience by a close, pleasant, and heavenly virtue, with the nearest Conformity to the holy minds and Spirits of those Sacred Writs, inspired of God, for the Composures of those holy Psalmodies.

5. Neither was it the least recompence for the delay of that perfect state where Sin is quite removed, Sorrow cast away, Teares wiped from mens eyes, to hope for that state of the Church, wherein we might be kept regularly to mortifie the deeds of the body, where we might have learned to swallow up our Sorrow, with the graces of Patience and Joy, our Fears with a Blessed Hope, our wants with a foreseeing Faith, our shame with a conquest over the World; In a word, enjoying by a gracious Converse, a Heaven of happinesse in this vale of misery, and an Eternall life in this shadow of Death.

6. These and the like particulars, made up that happinesse, in the hope whereof, I flattered my self, to some comfort in my few dayes full of trouble: The happinesse that we should all have to rejoyce with *Jerusalem*, and be glad with her; *All we that loved her, and to rejoyce for joy, with all we that mourned for her.*

A happinesse we thought unquestionable, when our God who seemed to be angry but for a moment returned to embrace us with everlasting kindnesse; When 1. assisted by his grace and blessing, 2. countenanced with the presence and authority of a gracious Sovereign, 3. furnished with an Incomparably Pious, Prudent and Learned Clergy, 4. befriended by Persons of true piety, honour, and prudence,

dence, who excelled in virtue; 5. provided for by just, equal, and exact Laws: 6. supported with the effectually fervent Prayer of devout Sons. The Church in all probability was likely to recover her ancient life, vigour, beauty and glory; 1. by the Spirit of God, allaying animosities, and softning the hearts of men to a peaceable and quiet frame: 2. by the Prudence of men reconciling interests, closing differences, and filling up distances; 3. by severe Laws, rooting up those principles, restraining and condemning those practices that ruined us, *those Abominations that made desolate*: 4. by that cheerfull submission for Conscience sake, which all men promised to his *Majesties* Government, upon his miraculous Restauration, with that Generall Applause and Joy (when the Providence and hand of God restored *Him*, whom they thought by the Providence and Hand of God excluded) what could we have answered the Messengers of the Nations, but that *the Lord hath founded Sion*, and that the poor of his People should trust therein?

SECT. II.

BUT that we may be satisfied (as nature informes, Reason dictates, and our Faith instructs us) in the vanity and vexation of Spirit, that is written upon all things under the Sun; That there is that disproportion in the worth, that weakness in the nature, that uncertainty in the being, that shortness in the duration, that deceitfulness as to all expectations from all things under Heaven, that make them un-

§. 2.

C

worthy

worthy of our hope, unfit for our confidence; and below our trust, being subject to an uncertainty below, and a Providence above: And so not capable of giving that small Security, we may rest in both, because they are weak, and because they are mutable; that we may learn not out of weak grounds, and out of too high conceit of those means we use to build our selves peremptory imaginations of future events, which the least Circumstance neglected, or misplaced, may disappoint, 1. The not timing or placing our actions right. 2. The not accomodating our meanes to the variety of occasions. 3. The miscarrying in one circumstance. 4. Having our minds too light or voluble, or too fixed and constant. 5. Too large and wandering, too narrow and contracted. 6. Too credulous and facile, or too diffident and suspicious. 7. Too peremptory, resolute, and hasty, too slow, anxious, and discourfiv. 8. Too witty and facetious, too serious and morose: with many other emergencies, may endanger our endeavours and successe, that we may depend wholly upon God, with patience and humility. "These uncertainties are but further essayes which God would have us make of the worlds vanity, the more to fix us on himself, who never faileth us that trust in him: Gods providence commands us to retire from all to himself, that in him we may enjoy our selves, which we lose while we let out our hopes to others; though the reeds of *Egypt* brake under the hands of him that leans on them, yet the rock of *Egypt* will be an everlasting stay and defence.

3. That we may learn that all people are so unconstant

(II)

constant in their minds, so uncertain in their fancies, so ballanced with their interest, so mutable in their humour, so depending upon the changeable things of this world, so swayed by the private concern of some publick guides, that the life and soul of Government is that real power and resolution, which is in the hand of one or more wise and potent, who are allwaies intent to deserve well of the people, yet allwaies able to curbe and repress their insolency and inconstancy; its indeed a point of wisdom and true honour to deserve well of the good people, to gain their love, but the highest and safest principle of policy, is to command them by power to that just fear, which is the surest ground of their love: No condition of Government ever pleased all Subjects, most are unsatisfied with the present, a change allwaies promising them a better; the true temperment is when just and indisputable power is so wisely managed, as may render the Governors rather august then dreadfull, rather venerable then formidable, setting bounds to mens activity and unquietnesse, to the raging of the waters, and the madnesse of the people.


3. That we may learn that this capacity of the people of all impressions, 1. To relapse to Prophanesse; 2. To rest in Hypocrisie; 3. To run out to Extravagancies; 4. To persist in Errors, for want of Discipline to cure, of Principles to establish, Ingenuity to restrain their unsettled natures, is a peculiar temper of the *English*, who being of quick and high spirits, of various and vehement fancies, inclined to find out many inventions, given to change, to admire novelties, and with most inconfi-

Τὸ πᾶν ἀνὶ
βαρὺ τὸ ἰσχυρὸν
καὶ φοβερόν.
Thucyd.

Καὶ ἀσυνία
καὶ ὑποκρισις
καὶ ἀκαταστά-
τος.
Mufon.

Anglorum in ge-
nia varia et mo-
bilia: Bodin.
apud Ep. Wor-
cest. Hierasp Scat-
liger apud Greg.
Nor.

derate violence to pursue them : whom God bring to Christ a safe way, where with holy and just restraints, (becoming order, justice, and Religion) there are also the most ingenious Liberties; and the most liberall fruitions.

 I pray God that neither the cares of this world, nor their dullness and incapacity, nor their want and weaknesses, nor their lusts and passions, nor their prejudice and misunderstanding, may keep the way of true Religion before God, wherein they may have rest for their souls.

4. And lastly, That we may know that personal and private sins, may oftentimes ballance the justice and hopefulnesse of publick designs, and so walk humbly with God; for these and other reasons it pleaseth God, That

1. Notwithstanding his Majesties great condescension and care for publike good and peace, by impartial calmnesse and charity, endeavouring to remove all differences and offences in wayes agreeable to the true principles of Government, raised to its full stature and perfection, as also to the Primitive Apostolical pattern, and the practise of the Universal Church conform thereunto : so that he might say with his Royal Father, *I have offered all for Reformation and Safety, that in reason, honour, or conscience I can, reserving only what I cannot consent to without an irreparable injury to my own Soul, the Church, and my people, and also to the next and undoubted Heir of my Kingdoms.*

2. Notwithstanding the endeavours of learned, grave, and godly men, who were ablest for gifts, most eminent for their labours, and the highest for their

their place to reconcile differences, to satisfy scruples and doubts, and so heal our divisions by their prudent Counsellors, by their rational Arguments, by their powerfull Perswasions; notwithstanding that his Sacred Majestie, knowing that in multitude of Counsellors there is wisdom, honour and safety, called those sober persons of both wayes and perswasions, hoping by an healing Conference (after a tolleration of mutual converse and correspondence) to have satisfied all reasonable men, when that which seemed good to these men assembled together, might have been communicated to the Kingdome, and as *Act. 16. 5.* so the Church might be established in the Faith, and increase in number daily.

3. Notwithstanding the many Acts of grace and favour, for the Persons, Liberties, & Estates, of those that had forfeited all by a generall Rebellion and guilt: Vigorously interposing between them and the justice of an exasperated Kingdome, and using all Princely art, and clemency, to heal the wounds, to repair the Breaches, by an unparallel'd *Act of Indemnity*, that included all that could but suspect themselves to be any way obnoxious to the Laws, which might have excluded all future jealousies and insecurities; Rationally hoping that none would be more Loyall and Faithfull to him, then those who sensible
 " of their errors, and his favour, would feel in their
 " own Soules most vehement motives to repentance,
 " and earnest desires to make some Restorations for
 " former defects: The more conscious he was to
 " his own merits upon his people, the more prone he
 " was to expect all Love and Loyalty from them;
 Charitably expecting that Christian Ingenuity in all
 his

his Subjects, that *When much was forgiven, would have loved much.*

Yet behold instead of that generall submission and compliance, that might have hushed all things into an universall calme and quiet, God (in whose hearts are the hearts of all men) bowing their hearts as one man, to the Fear of God, and the Obedience due to their King; Behold a generall discontent, fear, sorrow, and sullen sadnesse upon the face of the Kingdome! Behold a Catholique murmur, and complaint whispered throughout the Nation! A contempt of dominion, a speaking evil of dignities, a cursing the King in their hearts, a carrying of *Tales to shed blood*; So that if his Majesty had not his own Innocence, and Gods Protection, it were hard for
 "him to stand out against these stratagems and con-
 "flicts of malice, which by falsities seeks to op-
 "press the truth, and by jealousies to supply the de-
 "fect of reall causes, which might seem to justify a
 "New Engagement against him.

O those foul and false Aspersions, those secret Engines, employed against the Peoples love: That undermining there opinion, and just value of his Majesties Enemies and theirs too, might blow up their Affection and their Loyalty; O the sin and danger
 "of poor Peoples soules, whose eyes once blinded
 "with mists of suspicions and fears, they are soon
 "misled into the most desperat precipices of action!

Alas! for that loose, licentious, and languishing posture, wherunto (notwithstanding all means of settlement) some mens distempers and indifferences, already have, and farther seek to reduce this Nation, as to any settled doctrine, uniforme professions, Catholique

tholique order, and nationall Communion.

O what dividings, shatterings, schisms, separatings, sidings, strifes, envies, animosities, and contempts, whence grow Confusion, & every evil work! O that loose and indifferent way of Christian Administration and Profession, that is insisted upon by some for themselves and posterity, according to every mans private fancy, choice and humour, without such solemn establishment, and publick union as hath in all Ages and Nations best edified and fortified, counselled and corrected, excited and increased both gifts and graces in a most comely and most Christian order, with such harmony, unity, majesty, and authority, as best becomes the *Servants, Religion, and Church* of Christ!

O what beauty, what order, what harmony, what unity, what gravity, what solidity, what candor, what charity, what sobriety, what correspondence is offered, is endeavoured by the judicious affections, tender compassions, prudent councils, conscientious care, attended with discreet zeal, fervent prayers, and unfeigned tears of good men, whose aim is to promote sound knowledge, fruitfull faith, hearty love, discreet zeal, severe repenting, fervent prayer, just fears, unspeakable comforts, well grounded hope, spiritual joy, heavenly meditation, holy conversation, tender compassions, meekness of obedience, and conscientious submission; In a word, a frame of Christian carriage to God and to others, in order to mens own souls, and their neighbours good.

O the excellent wayes proposed, that Learning might flourish, Knowledge multiply, Graces abound, excellent Preaching thrive, Sacraments be duly administered,

ministred, and devoutly received, the fruits of Gods spirit mightily diffused in common honesty, hospitable kindness, christian charity, plain-hearted sincerity, O the crafts and policies, the frauds and factions, the jealousies and distances, the malice and animosities, the rudeness and disorders, the insolencies and hypocrisie, the rashness and uncharitableness, the envies and enmities, the rapes and out-rages still pleaded for and upheld ! by Prophets that prophesie falsely, that the Priests might bear rule by their means, and the people will have it so : What will they do in the end thereof ?

SECT. III.

S. 3.

NOW it pleased God, by the publick Counsell of King, Lords, and Commons, to give all just satisfaction to modest and sober desires, to prevent all misunderstandings and miscarriages by the *Act of Uniformity*; composed with that gravity, and discretion of Pious, Moderate, and Wise men : As might allay, and fix the People to a due temperament, guiding their well meaning zeal, by such rules of moderation, as might best preserve and restore the happiness of Church and State; a neglect of due obedience to this Act, (in such way as shall hereafter be expressed) a contempt of its Authority, a discontent under its restraints, evil thoughts and discourses of the Authors and Imposers, and a generall opposition to its blessed design of peace and settlement; I appeal to the tender Consciences of sober men, who live within sight of the great day of the Revelation

of the righteous Judgement of God, whether they be not, 1. Exceeding sinfull: 2. Desperately mischievous: 3. Very dangerous.

1. They seem to be very sinfull, because they seem against the Consciences of good men, which are guided, 1. by the word of God, which sayes expressly (O consider it ye tender-conscienced men) *Submit your selves to every Ordinance of man for the Lords sake*, 1 Pet. 2. 13. *Ye must needs be subject not only for wrath, but for conscience sake*, Rom. 13. 5. though not for conscience of the thing commanded, yet for conscience of the power commanding: the thing it self may be indifferent, yet your obedience necessary; *Obey them that are over you in the Lord, & submit your selves.* It was a holy mans advice, *that*

Mr. Brinsley.

we should take heed how we before-hand take up resolutions, whether of opposing, or not obeying; Certainly, however quiet & conscientious not obeying, both may and ought to have a very favourable and indulgent interpretation, yet presumptuous disobedience justly subjects a man to the highest censure: Expresse for this purpose is that Judicial Law (which hath a great deal of morality conched in it) Dent. 17. 12. The man that will doe presumptuously, and will not hearken to the Priest, or to the Judge, even that man shall die, and thou shalt put away the evil from Israel. Take we heed then how we entertain any thoughts that way, but rather prepare our ears and hearts to hear what the Lord will say unto us; or see what message he will send by the hands of these his servants, who have been so long time enquiring after his pleasure, which being made known unto us, resolve (in what we may) to submit and obey: so did the Churches to whom

D

Paul

Paul and Silas delivered their decrees, they delivered them to be kept by them, and so they were: and so were the Churches established: Now I praise you brethren, (saith St. Paul) that you remember all things, and keep the Ordinances delivered unto you, 1 Cor. 11. 2. be obedient as to Christ; that is, by the same necessity, for the same reason, to avoid the same punishment, to have the same reward, by the same religion: that you may not prevaricate the Lawes of God, or do violence to your own consciences: Nothing can add light to these so clear words, they are bright as the Sunne, clear as an Article of Faith, easy and Intelligible, according to the nature of universal divine Commandements.

a. This opposition to the Act of Uniformity, is against the Oath of Supremacy, which is this, That we declare the Kings Highnesse Supreme Governor of this Realm, and swear to assist and obey him and all authorities united or annexed to the Imperial Crown of this Realm. A Religious attestation, which most that oppose this Act have made before God the searcher of hearts, with an imprecation of his heavy wrath upon them if they break it or abuse his name in it, That they owned his Majesties authority in Ecclesiastical affairs. Which Oath I hope they took in truth, righteousness, and judgement: Do not they fear an Oath? Do not they know, that for Oathes the Land mourned? I hope I speak to men fearing God, that walk uprightly, work righteousness, and speak the truth in their heart, and though they swear to their hurt yet change not: Now alas! you deny the Supremacy you have sworn to, if you allow not his Majesty power to impose a Ceremony, to settle a Discipline.

Discipline, to establish an Ecclesiastical Law, alas he cannot shew his authority in things necessary, for his Subjects are tyed to them already, nor in things sinfull, for they are forbidden already, nor in things indifferent, for there all men must be at Liberty: Wherein have you sworn to him as Supream? O be not deceived, God will not be mocked: Shall the Laws of one solemnly acknowledged supream Magistrate, which are 1. Scriptural as to the main ground, rule, and end of them; 2. Rational, as to the Order, decency & gravity of them; 3. Primitive and Catholick, be disowned, repined at and complained of, by men sworn to observe those Laws: O men fearing God, *when you have vowed a vow deferr not to pay it, for he hath no pleasure in fools*: Suffer not thy mouth to cause thy flesh to sin; neither say thou before the Angel it is an Error, wherefore should God be angry at thy voice and destroy the works of thine hands: for in many words which may be alleged to excuse the violation of this Oath there is vanity: *But fear thou God.*

3. This opposition to his Majesties Authority in matters Ecclesiastical, is against their own Conscience, (and unhappy are they that condemn themselves in others, in those things which they allow) you that disown Authority in matters of Religion, did not you exercise it? you that repine at the imposing of the Liturgy, did not you impose the Directory? you that are troubled for deprivation upon Non-subscription, did not you turn out holy, pious, painfull Ministers, because they durst not take the Covenant, or subscribe the Engagement? Only the same measure that you measured out to others,

shall be measured to you, you shall suffer but what you have done: Neither is his Majesty more severe in supporting his Government by *Laws*, then the Parliament was to support theirs by an *Ordinance*: Thus I see (saith the Royal Martyr) those who were the most rigorous exactors upon others to conform to their illegal novelties, are least disposed to the due obedience of lawfull Constitutions, so that I know not whether they sinned more against their own Consciences, by violently opposing our established order, or by violently imposing their own: O suffer others to deal with you, as you have dealt with others, this is the Law, this is the Prophets.

4. This discontent of yours to the present establishment, is very partiall, (for men that know they should have no respect of Persons, and that nothing should be done through partiality) you who could call an Usurping Tyranny a *Liberty*, who could be contented with that variety of Governments and Factions, that exercised the Nations patience, can discern nothing in a lawfull Prince but Jealousies, in a settled Church but Superstition, nothing in ancient Laws but Persecution, nothing in an established Religion but Popery; are ye not (Brethren) partiall in your selves, and become Judges of evil thoughts: *Fac. 2: 4.* if ye fulfill the *Royal Law* according to the Scripture, you do well, but if ye have respect to persons, ye commit sin, and are convicted of the *Law* for transgressors.

5. This unexpected discontent seems to be a great scandall and offence to his Majesty, the defender of our Faith, and all other Kings and Governments,

ours, who will now look upon Protestants as impatient of Government, Enemies of Orders, and disturbers of Peace: When they are thus unquiet under an innocent Government, how will they behave themselves under a severer Tyranny? if they are thus impatient of their good and gentle, how impatient will they be of their morose and austere Masters? Its an offence to the Church to see its laudable Customs decryed, its venerable Laws neglected, its antient Canons despised, its great Example despised; and that he is now the best Christian, who was formerly the worst Infidell, that *did not hear the Church*: Its a grief to good men that have many sad thoughts of heart for the divisions of *Reuben*; and a joy to the bad, who cry, *Aha, so would we have it.* — O woe to the world because of offences; woe to those men by whom offences come; Brethren, you are called to Liberty, but it is a great sin to use your Liberty for an occasion to the flesh, but by love serve one another: Its not good to do any thing whereby thy *Brother*, much lesse whereby the whole Church stumbleth, or is offended; if the Primitive Christians, when it was at their own choice, whether they should use some indifferent thing, or whether they would not use them, complied in their practise with their Brethren, determining their Liberty, so as to give no offence: What shall they answer to the God of Peace, whose Liberty though determined by Superiors, is used by them to the disobedience of those Superiours, and the offence of their Brethren?

6. The present distemper seems to be ungratefull, in regard of other favours of his Majesty; his Majesty

ly hath saved our lives, and now do we stand upon our Liberty : now we had been many dayes without a King, without a Prince, and without a Sacrifice, and newly return to seek the Lord and *David* our King ; shall we so far sin against the Lord, as to run back again to our former method of sin and misery ? God forbid ! Are we newly pardoned and saved to return with the Dog to his vomit, and with the Sow to her wallowing in uncleanness, do live by his mercy, and shall we not make him that natural, equal, and easie return to live in his obedience.

2. This *Non-Conformity* is not only sinfull in its nature, but as mischievous in its apparent effects : which are,

1. A needless breach of the Communion of Saints ; O sad, that men professing one Religion, acknowledging one God, partaking of one Faith, initiated by one Baptism, joyned together with one Spirit, redeemed with one precious blood, called to one hope, looking for one Common salvation, should for things Confessed indifferent keep up divisions, foment distances, and refuse to be of one heart, one mind, and one way, that the Lord may be one, and his Name one.

2. A dishonor to the Gospel, whose design is peace, whose Author is a Prince of Peace, whose Preachers are Embassadors of Peace, whose Spirit is a Spirit of Peace, whose highest honour was meekness and peace : but alas ! is become now the great make-bate of the world, the enemy of Government, the subverter of Laws, the pretence of Faction, that which *turnes the world upside down*. Wo is

us when our excellent Religion is ill-spoken of, by reason of our unworthy Conversation; the *Heathen* whom we should Convert, will be jealous of us; the *Turk* whom we should Convince, will keep at distance from us; the *Papist* whom we should Reform, will persecute, when we cannot live under Lawfull, mild, and just Governments, but are disobedient, unthankfull, unholy, truce-breakers, traytors, heady, high-minded, *having a form of godliness, and denying the power thereof.*

3. This Non-Conformity will continue those distractions which endangered the first Reformers at *Francford*: disturbed the State in *Queen Elizabeths* time, disquieted the Church in *King James* his dayes, and ruined the Church and State in *King Charles* his time, that time of the best temper, and the healthfullest Constitution, made up of sincere truth, unfeigned charity, liberal piety, unaffected decency with just authority and uninterrupted succession: Entertained with holy moderation and humble prosperity. Come not thou my Soul into their secret, unto their assemblies mine honour be not thou united, who maintain a perpetual dissention, and cherish the grounds of an endless Schism, as serves to give both occasion and confidence to different parties, both to excite their private ambitions, and in time to exert them in wayes of open hostility, whenever opportunity is given by any negligence, offence, or distemper in Government or Governors.

4. This non-Conformity, will obstruct the promotion of true Piety, while men are too much engaged in the Circumstances they neglect, the substance of Religion, while by a sullen separation, they withdraw

draw from one another, to an incapacity of exhorting one another while it is called to Day, least any be hardened through the deceitfulness of Sin; Of Provoking one another to love, and to good works: And of following after the things that make for Peace, and things wherewith one may edifie another.

This publick disagreement will be a great obstruction to the progresse of the Gospel, which will never be received by others, untill we are agreed in the profession of it our selves: while we thus unhappily engaged one against another, we cannot all end that publick Service of making the way of God to be known upon Earth, his saving health among all Nations.

Its too great an advantage to the common Enemy, who making use of Parties reasons and passions, against other, thereby overthrows all. It was the advice of Cardinall Allen to the Persons that undertook to reduce Ireland back again to Popery, That they should apply themselves to the Nonconformist, and possess them with the Covetousnesse, ambition, and superstition of the Conformists on the one hand: and on the other they should apply themselves to the Conformists, and possess them with the Factionnesse, disobedience, and disorders of the Nonconformists; that so they might be provoked to spend their fury upon each other, to their mutual ruine. I speak as to wise men, judge you what I say.

7. This rupture is dangerous to our Native Country, for besides the Roman advantage, which is greatest and Last, the private passions and various interests of Factions and parts will hazard the Civil peace by endeavours to promote their severall opinions and pretences under any specious name whatsoever,
alas!

alas! if these Separations continue, men knowing there is but one Religion, as there is but one God, and his holy Will but one, every one is prone to presume that he is in the right. Next hee growes so partial to his own perswasions, to imagine this above all others best, and onely pleasing to God; then he concludes all other wayes of Religion as displeasing to God as to himself: hence zeal and impotent Impulses to propagate his own way, and overthrow all others, as an acceptable service and sacrifice to God: which is done, first by words, disputing, writing, rayling, and reviling; if that will not serve to reform the obstinate world, then he first wisheth, afterwards useth the sword, as soon as he and his party can get number and power sufficient to act with probable safety: such an opportunity he counts a Call of God, an hand of Providence inviting and directing what to do to establish his own way against all others, never so approved of good men, and prospered by Gods grace and blessing: yea, therefore we may observe that they are unwilling to grant that freedom to others their inferiours in number and power, which they once desired of their superiors upon a reason of State, that dictates to all men thus much: *That publick Differings in matter of Religion are very dangerous to the civil Peace of those that enjoy Power, and are quiet under it;* which every party secretly envieth, repines at, and endeavors to obtain for it self: and therefore make no more conscience of any Civil or Ecclesiastical Subjection, or Christian patience and submission, longer then they are so ballanced by the power and prudence of Superiors, that they cannot subdue all things under their feet: Oh, its pity that those more minute Opinions

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and Perswasions (when Religion which should restrain, stirs up mens passions) should have more power to divide , than all the Agreements in other main matters , hath to preserve love and unity, as men, Countrey-men, and Christians : in so much that the Church of *England* which was grown to that height of Beauty, Piety, Order, Moderation, and Honor, as became the glory of God , the majesty of Christian Religion, and the Wisdom of this Nation , hath often in *H. 8. Ed. 6. Q. Eliz.* and King *James* time bin endangered by these struglings in Religion (which the publick Power, policy, and vigilancy of those times repressed) and at last was undone by such breaches that are unparalleled in former , and will be scarce credible in after Ages.

8. This reluctancy of some against the present Establishment, threatens all Government which consists in a full power to establish and maintain Laws, Equity, Justice, and Religion : on the one hand, that we may lead peaceable and quiet lives, in all godliness and honesty : and on the other hand, in due obedience for Conscience sake, to those Laws and Methods of Government, every one studying to be quiet, and to follow his own business.

If you now refuse the seasonable and well-advis'd Law, Order, and Decency proposed by the Church, under pretence of Liberty of Conscience, you will teach others to refuse Laws of the same nature from you : with the same Arguments that you oppose the directions of the Liturgy, others did arise who oppose the Rubrick of the Directory, and there is no stop in setting up private Opinions against publick determinations, but in confusion, disorder, & ruine to your private judgement : you cannot allow present Laws,
others

others private judgement cannot allow your Ordinances : Its your thoughts that you are above forms, its others thoughts they are above ordinances : you dislike a Surplice , they dislike a Gown : you cannot approve the Bishops double honor of reverence and revenue, and they cannot approve yours of reverence and tythe : you cannot use the Cross in Baptism, they cannot use Baptism it self : you cannot admit some innocent circumstances in the Lords Supper, they cast off the Lords Supper it self : you cannot away with Musick, nor they with Psalms : what end would there be of Dissensions, unless the Magistrate did interpose for outward peace and order? men surely would grow worse and worse, deceiving and being deceived, till their folly be made manifest to all men. What dissolution of order? what novelties of opinions? what undecencies of administration? what sacrilegious invasions of the Church? what contempt of the Clergy? what overthrows of Magistrates, and all Government, have been managed by the Principles now contended for, all sober men have beheld with sorrow of heart, and can bear witness to with their sighs, teares, and ruine? *O tell it not in Gath, publish it not in Askelon!* I pray God give us all moderation and impartiality, the best tempers in religion, unpassionately to consider from whence we are fallen by *humane policies*, and to what we are transported by popular zeal, that all distempers may be laid aside by free converse, and a Christian correspondence, whereby those sad principles of everlasting schism might be removed: by which on our side men think, because in many things they are right, therefore they can erre in nothing: and on the other side, because in some things men have mistaken and

ered, therefore they can be in nothing right, without regard to that Truth and Charity which is the life and quintessence of Christian Religion.

9. Its of very dangerous consequence, that you, who should promote the joy and thankfulness of His Majesties loving subjects for His happy Restauration, should now occasion these fears, jealousies, and publick sorrow: that when all rejoyce to see things grow up to a publick order and symmetry, you should be discontent, (as when all the people cryed *Hosanna*, the Pharisees murmured) is a sin against that, *Deut. 28.* where it is said, *Because thou servest not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things, therefore (which is the danger) shalt thou serve thine enemy in hunger, in thirst, in nakedness, and in want of all things, and he shall put a yoke of iron upon thee, till he have destroyed thee.*

These are the dangerous Consequences of Non-conformity, viz.

1. Hiding your talents in a napkin, and putting your light under a bushel, and becoming unserviceable in your Generations.

2. The grief of many good people who value high your persons and gifts, who thought you would have died for them under persecutors, and therefore you would much more obey for their sakes, under a lawful Prince.

3. The disadvantage of the Church, which by your unexpected revolt, will miss your gifts, and services which were devoted to it.

4. The disparagement of your brethren, who are
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cenſured as unworthy, for praſtiſing thoſe things, which rather then you will do, you will reſiſt unto blood, whereby their labor is rendered unſerviceable for thoſe ſouls, from whom your labor is withdrawn.

5. The undoing of your families for whom ye are to provide, unleſs ye will be worſe then infidels: O your wives and children, what have they done? That while you are diſputing whether you ſhould wear a Gown, or whether you ſhould ſtand or kneel: whether you had beſt uſe theſe ſorts of words, or thoſe, to God Almighty? In a word, whether you ſhall *Obe*y or *Rebel*? theſe ſhould periſh. If you ſhould go out (which God forbid) it's you that will be thought to turn out your ſelves, for men judge that the Law intends onely obedience and peace, and that the offenders cauſe the puniſhment: the Parliament would have you live orderly, and obediently in your places, you will not, who is to be blamed? But you *cannot believe* the orders of the Church to be lawful and obliging, and the whole Kingdom in Parliament *cannot believe* that Non-conformity is lawful.

You *cannot ſubmit*, and the whole Kingdom in Parliament, cannot think you fit to be encouraged with Eccleſiaſtical Livings, unleſs you *ſubmit*: whether it is more fitting the whole Kingdom, ſhould *ſubmit* to you, or you to the whole Kingdom, judge ye. In a word, if you do reject the moderate impositions the Church layes upon you, I humbly crave leave to offer it to your conſideration, what judgement the Proteſtant Churches are likely to make of your proceedings? And how your cauſe, and the Churches, will ſtand repreſented to them, and to all future Ages?

The

The present danger is this.

As in disaffected bodies, the humors fall to the weakest part : so in a distempered Kingdom, the ill disposed persons, fall in with the discontented part.

1. Upon this falling off of your party, there are persons exasperated by just punishment on themselves and relations.

2. There are thousands purchasers of Delinquents, Deans, Chapters, Bishops, King and Queen, and Princes Lands, unsatisfied.

3. There are thousands of Cavaliers, notwithstanding all care to provide for them, dejected.

4. There are abundance of Atheists and Neuters, expecting some trouble and alteration, and persons of desperate fortunes, wishes they may once more fish in troubled waters.

5. There are several persons turned out of Livings by the proper owners thereof, and notwithstanding they are willing to submit, are not likely to be admitted to so good again.

6. There are many of the old Army, that want employment.

7. There are thousands of disobliged Sectaries.

8. There are too many that for want of Trading, are not able in this dead time to provide for themselves and families, who would be all willing to hazard themselves, in the engagement of it. they are in their method already, Popery preached against, Ceremonies and Lyrurgies are cried down, the Reverend Clergy affronted, Non-conformists are persecuted, the silencing of them is resented, trading is dead, taxes are complained of, meetings are appointed,

ted, plots discovered , and all things by your dissent tend to a confusion. These thoughts I leave to your cooler and more moderate intervals, to meditate upon between your selves, and the great searcher of hearts.

The Expedient.

But my business is not so much to exasperate , as to accomodate dissenters, and therefore I shall intreat those reverend persons concerned, seriously to consider the following Propositions, (which if assented to, will bring them up to the design of the Act of Uniformity) agreed upon by all sober Protestants.

Prop. 1. That since the first plantation of true Religion , which is a judicious and sincere devoting of the whole soul to God, as the Supream good offered us in Jesus Christ, and the right performance of that duty we ow to that God, upon such grounds, to such ends, and after such manner, as he requires it of us: there have been an holy Company called by his word , to the knowledge of God in Christ who in all holy ways , and orderly institutions, publicly profess their inward sence of duty and devotion , which they ow to God, by believing and obeying his word, and also that Charity which they ow to all men , especially to that household of the faith that holds communion with Christs body, the Catholick Church.

Prop. 2. Its agreed, That this outward profession of Religion, as it is held forth in the word, in its *truth*, *zeals*, duties , and Ministry, makes one Church Catholick of all Christians , joyned in a mysterious, inward , and religious Communion with God , and one another in Christ, by the word and spirit , in the
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Rutherford's
Church-govern-
men.

Baxter of Church
Government.

Hudson, of the
Church.

Reyn. Peace of
the Church.

Baxter, Church-
Government.
Calvin Instit. de
Ecclesia.

Mr. Jenkins
Sermon before
the Parliament
on Pial. 2.

Ward on Rom.
11. 12.
Bishop Reynolds
Peace of Church

inward part of Religion, and in obedience, charity, and comely order as to the outward part of that Religion, and that any part of this Church distinct by civil limits and relations from others, may own and establish such a Church power, relation, and association in matters of Religion, as may best preserve themselves, in true *Doctrine, holy Order, Christian peace, and good manners*, by joynt counsel, and more vigorous power, and mutual charity: (such a Church at *Corinth*, 1 *Cor.* 1. 2. *Act.* 13. 1. *Antioch*, *Act.* 4. 23. *Tit.* seven Churches of *Asia*.)

Prop. 3. Its agreed upon, that in the outward profession of Religion, there are many circumstantial Ceremonies of order and decency to be determined by the Church, according to the general rule of the Scripture, and the primitive practice of the Church, and that all members of the Church are to rest satisfied with that determination: *If any be contentious, we have no such Custom, nor the Churches of God.*

Prop. 4. We are agreed, That besides the spiritual power of the Church, over her particular members, there is a coercive power belonging to the Magistrate under Christ, *by whom Kings Reign*, to regulate mens lives and conversations, according to the faith professed, the worship established, and the order observed in that Church, as a *nursing father to the Church*: it's the duty and happiness of Kings to make their Subjects fear God, that they may be blessed of God, and under them, as under the good Kings of the old Testament, lead peaceable, and quiet lives in all godliness, and honesty. These keepers of both tables are to be a terror to all evil doers, and an encouragement to them that do well, having the Law of God before their eyes: Religion that

that *supremacy* *supremacy*, being the first care of Princes.

Prop. 5. The Magistrate (whom the people are to pray for, that God would direct his heart, shew him the way wherein he should go, and make his pathes plain before) is to make use of his *Conscience* *Mr. Edwards of Toleration.* in Enacting Laws according to his judgement well advised, as well as His Subjects make use of their *Consciences* in obeying them according to their opinion : they that would not be blamed because they cannot in conscience submit to an Uniformity imposed, must not blame His Majesty, if He could not in conscience but impose an Uniformity. *Mr. Rutherford of Toleration.* *Mr. Jackson of Toleration.*

Prop. 6. We are all agreed, That as we should convince those meekly that oppose themselves so. *Mr. Vines Sermon of Heresies.* 1. The Church by a wise, grave, charitable, and solemn Discipline dispensed by worthy men. 2. The Magistrate, by just Laws and Penalties should restrain men from saying, or doing any thing publickly scandalous to, or derogating from the honour, peace, and order of that Religion which is esteemed, and therefore settled, as the best and truest. *Mr. Marshall of Toleration.* To charge that they teach no other doctrine, 1 Tim. 1. 3. *Mr. Caryls Sermon before the Parliament.* To charge men not to strive about words to no profit, but the subverting of the hearers, 2 Tim. 3. 14. *Mr. Crofton of Liberty.* To stop their mouths who subvert whole houses : to restrain any man that teacheth otherwise, and consenteth not to wholesome words, who are proud, not knowing nothing, but dotting about questions, and strifes of words, whereof cometh envy, strife, raylings, evil surmizings, 1 Tim. 6. Not suffering them who call themselves prophets, to teach and seduce Gods servants, Rev 2. 20. *Mr. Baxter's Saints Rest. Part. 2.* Fure Deorum majestas vindicatur ab eo qui solo Deo minor, saith Nature, Cic. *Non equum magis tunc vocamus.* Jof. Gent Ap. 2. nec alio more.

aut novocolate. Leg. 12. Zab. *δεδρασθῆναι γὰρ μαρτυροῦν*
ὅτι ἀλλοὶ τυφλὸν ὡραγέλει, it was the grave. Advice to
 Augustus, and the care of Heathen and Jewish Go-
 vernment.

Prop. 7. We are all agreed, That these restraints
 ought to be by such penalties, *as may be a terror to*
evil doers, and the King sitting in the Throne of
 Judgement, may scatter away all evil with his eyes,
 especially when an Uniformity is prest, not upon the
 conscience upon pain of damnation, but upon their
 outward practice, upon pain of the loss of some pri-
 vilege, which a publick Society can allow to none
 but those that are true to its interest, and sure to its
 peace and order enjoyned by God, who is not the
 Author of confusion, but of order, as in all the
 Churches of the Saints: To which penalties we are
 to submit with meekness, possessing our souls with
 patience, taking care we be not *murmurers*, or *com-*
plainers: and though the spirit of the Governor be
 stirred against us, yet let us not stir out of our place,
 but by a modest courage pacific wiath. *MAGNUM*
munda documentum datum est, Patere.


Prop. 8. We are agreed, That as God is *αὐτονομος*
αὐτονομος αὐτονομος, owing no rule or measure of his
 actions, but his own good pleasure, so all his crea-
 tures depending upon him, as greater, wiser, and ju-
 ster then themselves, have their holy limits and
 bounds set them by God, which the more they ob-
 serve, the more rational and divine Liberty they en-
 joy. The true and eternal Liberty consisting in this,
viz. in being freed from chains of darkness and sin:
 1. Ignorance of mind. 2. Error of understanding.
 3. Perverseness of will. 4. Excess of passion. 5. Vio-
 lence of temptation. 6. Depravedness of custom,

pre-

Mr. Cate's Ser-
 mon of Civ. nant
 breaking.
 Mr. Nalton.
 Mr. Clieynell.

Mr. Leyford.

Boltons Extent
 of Christian Li-
 berty.

prevalency of interest, or delusion of examples where-
 with the soul is enthralled, and by the wisdom of
 the word and power of Christ, in being *willing* to that Mr. Manton on James.
 which we know God would have us, and in doing 
willingly what ever we so will and know, as most
 conformable to his will. True liberty is to guide us Cradocks Li-
berty.
 privately and publickly alone, and with others to
 guide our thoughts, opinions, judgement, consci-
 ence, speech and action, as sober men, by the inge-
 nuous restraints of Reason and Religion, of modesty,
 humanity, honor, civility, charity and society: and
 as sober Christians, by the Law of God, the establi-
 shed Order, good Laws, just Power and Govern-
 ment in things civil and sacred: Its far from Chri-
 stian liberty to think, speak, act, write, and dispute Mr. Gurnals
Compleat Aimo
Part I.
 what he pleases privately and publickly, according
 as his private persuasions, his prevailing lust, inte-
 rest and temptations, which other mens importuni-
 ties may guide him, without regard to right, reason,
 common order, publick peace, reverence of men, or
 fear of God, as if they had no yoke of Christ upon
 them, no care of the duties of patience, self denial,
 mortification, meekness, charity, modesty, sobriety,
 together with that comeliness that befits Religion Mr. Marshall's
Sermon before
th^e H. Peers.
I 46.
 and a Christian spirit; as if it were Christian liberty
 to be led captive to all impudencies and violences,
 by the *devil at his will*: and to have that sad misery
 of doing *what we will*, by following vain, erroneous,
 and blasphemous thoughts, raw, undigested and rash
 fancies and opinions, with irregular, disorderly and
 unwarrantable ways, *whereby men are servants to
 their lusts*, 2 Pet. 2. 17. and are in danger of making
 it a cloak of maliciousness, to the dissolution of hu-
 mane societies, with the mutual relations of supe-

riors and inferiors that uphold them, whereas true Liberty, *that glorious Liberty* of the Sons of God is, 1. To do such things constantly, cheerfully, and without sinful impediment, which are most proper, and advantageous to the excellent nature of man towards God, in devout piety. 2. To do those things charitably, orderly, and gravely, and soberly, which are duties of obedience publick or private, which God hath commanded every one, not onely in general, but in particular places, and callings as God hath set them in as free from that malice, uncharitableness, those envys, discontents, and worldly disorders in any kind, as they may have dominion over meer natural, and sinful man: To be free out of a principle of love to obey God and Man for the Lords sake, in order to Gods glory, the peace, good example, and benefit of others, in any humane, or Christian society.

Downham
Christ: Liberty

Beza de Magist.
Zwing. lib. &
Obed.
Calvin Opus.
Geleypysrod.

Prop. 9. We are agreed, That there is a Liberty of wisdom, piety and charity, which ought to be exercised by Governors in Church and State, according to their consciences, making such Laws and Restraints as they in conscience think fit for the publick welfare, although those Laws and Restraints are against the private opinions and liberties of singular men. Publick men's thoughts and conscience, and not private, are to be the rule of publick Lawes and good: it were as unreasonable as it is impossible, for Magistrates to frame Lawes according to their Subjects consciences, and not their own: and so when they do not regard the Pleas of private Liberty, to overthrow publick order, they are not to be spoken against as persecuting men, when they onely keep them from those exorbitances that may undo them;

them; or as oppressing other mens consciences, when they are onely discharging their own duty and consciences which they bear to Gods glory and the publick good, for which they must be accountable to God. According to the Magistrates conscience, Christians truly blessed with tender consciences and meekness of wisdom, are most willing to be kept within christian bounds, and most unwilling to take any liberty either in opinion or manners, beyond what in the truth of the word, or in charity unto the publick peace is permitted, and most thankful for all just restraints.

Prop. 10. We are agreed, 'That it is not enough
' for us to please our selves, *Rom. 15. 1.* and satisfie
' our own consciences, that we do but what we law-
' fully may, but we ought also to bear one anothers
' burthen, and do for others sake what we may other-
' wise, and are willing to leave undone, and so fulfill
' the Law of Christ, and by love serving one another:

Omnia libera per fidem, omnia serva per charitatem. *Bishop Reynolds.
Unity cum
verba.*

In indifferent things (and that there are some things indifferent we all agree) we should know and be fully perswaded that all things are lawful: and to purpose and fully resolve for charity and peace, to use, or forbear the use of those things, as we finde them expedient or inexpedient. He that will have his own way in every thing whatsoever, though others will take offence at it, maketh his Liberty but a cloak of maliciousness, by using it uncharitably: we may retain our judgement concerning things indifferent with christian liberty, but we must conform our practice for christian charity. I am free in my judgement for any habit, gesture, &c. I will submit in my practice to that which is publickly imposed: I am free in my conscience and opi-

opinion by the law of man ; concerning things commanded , I may think of them what I please , I am bound in my conscience to submission , active or passive , by the Law of God : and I must not do what I please , when orderly Ceremonies are enjoined , not as the party , but as the decencies and becoming circumstances of worship , (which all allow) a man may be free to think that there might be more decent Ceremonies pitched upon by himself or others , if they were in place or power , and in the mean time submit to the wisdom of those in authority that imposed .

Mr. Cranford,
Mr. Garaker
Jus Divin. Re-
gim. Ecclesiast.

Prop. 11. We are agreed , That as the publick Constitutions enjoyning Orders , Decency , and Uniformity , tending to edification , restrain not the Liberty of conscience , whereby men are free to do , or leave undone some things : so the suggestions of men against those Constitutions , do restrain mens liberty , exercise dominion over their mindes , by forbidding them that which we say they are free to ; as it is in superstition , to enjoyn that as necessary , which is indifferent ; so its superstition to forbid that as sinful , which is in truth indifferent , and therefore lawful ; so making that sin which God never made , and ensnaring mens consciences , and teaching for doctrines the commandments of men ; and therefore we should stand fast in the Liberty , wherewith Christ hath made us free .

Prop. 12. We are agreed , That they who can submit some impositions about things , may submit to all which are imposed by the same Authority , in the same manner , to the same end .

Prop. 13. We are agreed ; That no Authority can in conscience , or with safety , allow men Liberty in ways of Worship different from the publick profession

sion and conscience. 1. Not in conscience; because as the good Kings of *Judah*, he is to allow no known evil. 2. Not in safety, because differences in Religion are dangerous to the State, (when that which should restrain, stirs up mens passions) therefore *Josiah*, and the King in the Gospel, compelled them to come in, to serve the God of their fathers: *Inde furor vulgo*. Indeed for men furnish'd with just power in Church or State, to leave men in a full liberty of seducing and being seduced, is to concur with the malice of the devil, and the folly, vanity, and madness of mens hearts to the ruine of multitudes. I leave it your own consciences, whether it would not be thought safe, and conscientious by them, if power were in their own hands, and Church-affairs left to their ordering, to forbid those things they now dislike, with as much rigor, and necessity of imposition, as the Church now enjoyeth them.

2 Chron. 29.

2 Chron. 34.

Rev. 2. 14.

Mr. Love.

Mr. Jenkin.

Mr. Case.

Prop. 14. We are agreed, That though many godly men should refuse to conform, yet should we submit to order, peace, reason and Law, not suffering our selves to be carried away with the high estimation of any men, as to subject our selves to their judgement and wits, without questioning the truth of what they teach, or the lawfulness of what they enjoyn, having nor mens persons in admiration, knowing that they are subject to such infirmities as we are.

7m Divinum.

Minist. Evang.

Prop. 15. We are agreed, That it is lawful for the Magistrate to impose severe punishments upon the small faults of dangerous men of dangerous principles, knowing that men of such dispositions who disobey in this, are prepared to disturb in all: so its not lawful for the people upon the least offence, to cast off necessary duty, as knowing that they are at liberty

liberty to pray, preach, &c. with what gesture or garment they will, yet refusing to pray kneeling, or preach in a Surplice.

O When our Clergy at the dreadful Day,
Shall make their audit; when the Judge shall say
Give your accompts: what, have my lambs been fed,
Say, do they all stand sound? Is there none dead
By your defaults? Come Shepherds bring them forth
That I may crown your labors in their worth,
O what an answer will be given by some!
We have been silenc'd: Canons sturke us dumb;
The Great ones would not let us feed thy flock,
Unless we play'd the fools and wore a Frock:
We were forbid unless wee'd yeeld to sign
And cross their brows, they say, a mark of thine:
To say the truth, great Judge, they were not fed,
Lord, here they be; but, Lord, they be all dead,
Ah cruel Shepherds! Could your conscience serve
Not to be fools, and yet to let them starve?
What if your Fiery spirits had been bound
To Antick habits, or your heads been crown'd
With Peacocks Plumes; had yet been forc'd to feed
Your Saviors dear-bought Flock in a fools weed;
He that was scorn'd, revil'd, endur'd the Curse
Of a base death, in your behalfs; nay worse;
Swallow'd the cup of wrath charg'd up to th' brim;
Durst ye not stoop to play the fools for him?

Prop. 16. Where it is said, That it is wonderful to see so many men rational and sober, to hazard all they have, and refuse the way to rise, which they know as well as others. We are agreed, that this is not the first time that men have sacrificed their present happiness to the honor of their way, living by faith in hope of better times. It was as hazardous to oppose publick Authority 1640. as it is now, yet men ventured it with too good success. Alas! they that have so much wisdom, as to controul their Superiors, may have so much wisdom too as to cast off some present advantage, for a future hope.

Prop. 17. Whereas men say, that a general conformity of the Ministers, would be general scandal

to the people. We are agreed, That we are to please the people onely for their good, while things are in agitation, its lawful for private men to offer their thoughts, with the reasons thereof, modestly and meekly, but after things are once established, as the people must submit, so the Ministers should take more care, not to disobey a Publick Governor, then not to offend a private people, least while we fear to offend one or two private men, we really offend a hundred, affront the Magistrate, and despise Authority, we must rather offend others, then sin our selves, we must pay debts of Justice, before debts of Charity, debts of Justice in obeying, the Magistrate before debts of Charity, in pleasing our brethren.

Prop. 18. Whereas some say, that they could submit to the things, that are established, but that they fear the impositions of more. We are agreed, That we should obey us, for as we may, for peace, and quiet, and leave it to God, what may be further imposed, and let us not suffer our obedience to be superseeded by our fears.

Prop. 19. Whereas its commonly discoursed, that if the things now imposed were necessary, why were not they constantly practised, if not why were they now so rigorously imposed. We are agreed, That when for decency order, and Uniformities sake, any Laws are made there, is the same necessity of obeying them, as their is, of obeying any other Laws made for the good of the Common-wealth, that such necessity either in the one or the other, ariseth not immediately from the authority of the Lawgiver, but from the Ordinance of God, who hath commanded us to obey, the ordinances of man for his sake, as long as there is an ordinance of man concerning them is in being.

*Dr. Sanders
sons Preface.*

Prop. 20. Whereas it offends some men, that they think that Laws in matters of Religion derogate from the sufficiency of Scripture, and the wisdom of God, who have, they think, without such Constitutions, sufficiently provided for the Church of God, we are agreed, that in actions of common life, as eating, drinking, &c. and in the circumstances of religious actions, we are left to private or publick reason and discretion, guided by the general rule of the Scripture: *that all things should be done decently, and in order:* as good men before the Word was written, did by nature the things contained in the Law. It was the wisdom of God that appointed us to submit to the wisdom of our Superiours in the use of indifferent things, and they derogate from the authority of the Scripture, who will not obey them that are to set in order the things that are wanting, according to the customs of the Churches of God.

*Answer. Fresh
Suit against
Ceremonies.
Mr. Jeaneys
Scholast. Di-
vinity. Part 2.*

*Mr. Baxters
sheet against
the Quakers.
Stillingsheet
Irenicum.*

Prop. 21. Whereas the great offence is, *that whatsoever is not of faith, is sin:* and that men doubt of the lawfulness of some things, therefore they cannot use them, we are agreed: That ordinarily there is no need of any more warrant for what we do, then this onely, that there is not to our knowledge any Law, either of nature or Scripture, against them: we are to believe all things indifferent lawful for us to do which are not by good evidence of Scripture and reason, declared unlawful: and men whose Liveliness depends upon it, would do well to satisfie their scruples about things imposed, with the solemn Consideration of this Question: *Where is this, and this is forbidden?* provided that we have not neglected to inform our judgements the best we could for the time past, and that we are ever ready withal to yield

*Mr. Dyke of
Conscience.
Dr. Harris
Look, To thy
conscience.*

our selves to better information for the time to come: and we are strongly to suspect the Principles and Grounds that Conscience goeth upon, when it putteth us upon the necessity, either of disobeying Authority, or of sinning against our judgement. He that resteth his conscience upon this perswasion, that so long as he is unfeignedly desirous to do for the best, and hath not been negligent to use all requisite diligence to inform himself aright, God will accept of his good intention therein, and pardon his error if he shall be mistaken in his choice: *Let him do what he will, he sinneth not*, 1 Cor. 7. 36. This we are perswaded of, that our own doubts must give place to our Superiors commands, which must be obeyed in all things, not manifestly contrary to the revealed Will of God: A good conscience feareth not onely to use this, or that Ceremony, but feareth also to disobey.

Sect. Particular Expedients, in reference to what is enjoined in the Act of Uniformity.

Prop. 1 Whereas we are required to assent and subscribe, we are agreed that we must consent 1. with the heart believing, *Rom. 10. 10.* 2. with the mouth professing. 3. with the hand subscribing, *Es. 44. 5. Josh. 24. 25. 2 Kings 23. 3.*) to the wholesom words of our Lord Jesus Christ, and to the doctrine which is according to godliness. Of which kinde, are the three things to be subscribed to in the aforesaid Act, wherof the first is:

Theodor.
Ecc. Hist. 1. 1.
cap. 2.

I A. B. do here unfeignedly declare my unfeigned consent to all, and every thing contained and prescribed in a Book, Entituled, The Book of Common Prayer, and Administration of the Sacraments, and

Mr. Ball a-
gainst Cann.

other Rites and Ceremonies of the Church of England, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be said or sung in Churches, and the form and manner of making Priests and Deacons.

Prop. 2. We are agreed, That a Form of Prayer is lawful, 1. grounded upon the word, *Numb. 6. 16. Hos. 14. 1. Math. 6* 2. agreeable to the general custom of the Church which useth Liturgies, Liturgy, *James, Basil, Chrysostom*; Liturgy of the Church of Scotland, Liturgy of Geneva; the Liturgies of the French Churches for the instruction of the ignorant, the maintenance of truth, unity and peace; yea, according to the opinion of the Non-conformists Liturgies are lawful; for they composed no less than three in Queen Elizabeths time, and one since the King came in.

Mr. Baxter.

Prop. 3. We are agreed, 1 That upon search our Liturgy, comes neereſt the primitive ones of any established, beginning with Sentences and exhortations according to the Scripture, 2. that the confession is Orthodox, that the Absolution, the Lords Prayers, the Hymns, the Psalms, the Chapters, Creed, with all the Prayers, are such as may be allowed by any that judge charitably.

Basil, Ep. 60.

We are agreed, That the people may as well repeat the words of the Prayer after the Ministers, as say *Amen* after them, to stir up their affections, to declare their comfort, to keep up their fervency, *suis quisque verbis respiscensium profiteatur, & preces repetat*, and repeat the Psalms as *Moses* and *Miriam*, *Exod. 15. 1.* and as the Angels answer one another, saying, *Holy, holy, holy, Lord God of Sabbath.*

Prop. 4. We are agreed, That the gestures of standing

standing in confession, of kneeling, are our reasonable service, and that the vestures imposed may be used decently according to the rules in *St. Jerome*, divine Religion hath one kind of habit, wherein to Minister before the Lord, and another for ordinary uses belonging to common life, in this we approve *St. Basils* Counsel, *Let him that approveth not his Governors Ordinances, plainly yet privately shew his dislike*, if he have a λόγος ἑξουσιῶν according to the true will of God, and meaning of the Scripture, or else let him quietly with silence, do that which is enjoined.

Hierom. Ezek.
44. advers.
Pel. 1. 9.
Chrys. ad pop.
Antioch. To. 3
Iren. Gr. Naz.

Prop. 5. We are agreed, 1. That we may safely say those words, *When thou didst overcome the sharpness of death*, virtually at the beginning of the world: and actually in the fullness of time, *thou didst open the Kingdom of heaven to all believers.*

2. That we may safely say, *God deliver us from sudden death*; that death when it cometh may give us time with *David, Moses, &c.* leisurely to end our lives in peace, praying for posterity, confirming, comforting, and instructing our relations, dying the death of the righteous, and having our latter ends like his, or if death come suddenly we may prepare for it in our lives.

3. That we may say, *that for our unworthiness we cannot ask*, what for the merits of Christ we do ask, looking inward we are silenced by our sins, looking upward we speak and prevail.

4. That we may say, *O Lord deliver us from all adversity*; if it be possible yet resolving, *that not our will, but the will of God be done, in earth as it is in heaven.*

5. That we may safely pray, *that God would have mercy upon all men*, when the Apostle would have sup.

supplication to be made for all men, because God was willing that all men should come to the knowledge of the truth and be saved, 1 Tim. 2.3, and our Charity hopeth all things, 1 Cor. 13.7. Rom. 9.3. 10.1. Math. 10, 11, 12. Jer. 15. 1.

6. That we may say, the childe hath all things, that its capable of which are necessary to salvation, when he is Baptised.

7. That we may say according to the Scripture, John 3. that the Baptized is regenerated of water, and we hope of the holy Ghost, if it die before the Communion of Actual sin: Rom. 5. 12. &c.

8. That we may say, of any particular person, dying in the faith that we bury him in hope of Resurrection unto life, by that charity that hopeth all things.

Prop. 6. We are agreed, To use the cross and other innocent Ceremonies, and ancient as signal marks of Faith, Humility, Purity, Courage, and constancy in some parts of the worship and service of the Church, as not conferring grace, but as reverential in the solemn calling upon Gods name, as decent in Gods publick worship, and as instances of our obedience to superiors in Church and State, commanding things not contrary to Gods word in faith, mysteries, and manners, and thereby reducing the uncertainty of necessary circumstances, (as time, place, vestire, gesture, measure, and manner, to that fixed unity and comeliness as seems to the Church most decent, for the nature of the Duty, the conveniency of the people, and the beauty of holiness. In a word, we are agreed to submit to the established Liturgy, as agreeable to the word of God, Joel. 2. 11. Eccl. 5. 30. as agreeable to the custom of the Ancient Churches, as agreeable to the custom of Modern Churches, who retain Liturgies to this day, as much as any of theirs, if compared; and allowed by the foreign Churches, by learned Doctors, and holy Martyrs, who sealed it with their blood; especially considering that we shall not be so strictly eyed to the Liturgy, but that we may use our own Gifts before and after Sermon.

2. Whereas we are obliged in the next place to declare, That it is not lawful upon any pretence whatsoever, to take Arms against the King; And that we do abhor that traitorous

Mr. Sanders
Church-Government.

rous of taking Arms by his authority against his Person, or against those that are Commissionated by Him.

Prop. 1. We are agreed, That its scandalous to our Religion, whose doctrine is Obedience. *See Mr. Jenkins on Jude, ver. 6.*

2. That its dangerous to our Profession, (such positions provoking Rulers to root us out of the earth.) *Mr. Manton, Jude.*

3. That it is contrary to the profession and practice of good men in all Ages, whose way was prayer and patience. *Mr. Baxter's Church-Govern.*

4. That it is contrary to the Scripture to resist, and that whosoever resisteth, 'tis his own damnation: *If any kill with the sword, he shall be killed with the sword: here is the patience of the Saints.* *Mr. Brinsley of Subjection.*

5. That its originally Jesuitical for Subjects to raise War against their King.

Prop. 2. We are agreed, That the Scripture provides not onely for the safety of the Royal Government, but of the Royal Person, when we are forbid to despise Dominion, to speak evil of Dignities, not to resist the Powers ordamed of God: O its absurd to follow the Kings person with arms in one place, and to preserve his Authority in another: miserable is that Power that cannot protect the Person in whom it is.

3. Whereas we are obliged in the third place to Renounce the Covenant:

Prop. 1. We are agreed, That an unlawful Oath cannot tye us to the performances of it, (because nothing can tye us to sin) but rather to a repentance for it: as a double sin, *Amesius Case of Conscience.*
1. the one, the intention of an evil: 2 the other, swearing of Oathes. *Mr. Downham*
of it so intended. *Dr. Saunderson de Furamento.*

Prop. 2. We are agreed, That the solemn League and Covenant was unlawful, 1 because it was imposed contrary to the Liberty the Subject had sworn in the Protestation to defend; to which Liberty, the Imposition of a new Oath, other then is established by Act of Parliament, King, Lords and Commons, is said in the Petition of Right, and in the Declaration of the Lords and Commons, to be contrary. *Bishop Gaudens Analysis.*
Bishop Taylor
Conscience.
Baldwin, de
Conscientia.

2. It was against the consent of the supream Magistrate, without whom no publick Resolution can be taken contrary to his Government, no more then we must allow a child

or servant, to resolve any thing contrary to the welfare of the family where they are, without the father or masters consent.

3. Because it was in the manner of it violent, wherein men had not power over their own will.

4. Because it was in the matter of it sinful; as 1. obliging us to things disorderly beyond our measure, to meddle with things too high for us: 2. As obliging us to cast out Episcopacy as tyrannical, and the Liturgy as superstitious: 1. to the scandal of the Papist, to whom the Cause is hereby yielded, which our Learned Writers have maintained against them. 2. To the justifying them in the scorn and reproach of our Religion. 3. To a confession that the Laws and Punishments made and inflicted against Papists here, are unjust. 4. To the violation of our own Consciences, 1. who approved both, as agreeable to the word of God in our subscriptions at our Ordination, and otherwise: 2. who swore to both in our Protestation, to defend the true Protestant Religion expressed in the doctrine of the Church of England, and in the Oath of Supremacy. 3. who know both to be of Apostolical institution, and of ancient practise, and so owned by us, in our subscription to the 39 Articles. 4. as obliging men to extirpate that, which the Parliament declared they would not abolish *Rem. 15. Dec. 1641. Decl. 9. Apr. 1642.* 5. Unlawful, because obliging us to what is impossible. 6. Because, limiting our care of his Majesty, to the defence of true Religion, whereas we must be loyal to him, let him profess what Religion he please. 7. It was unlawful in the end of it, which was war, tumult, and sedition, and the ruine of the kingdom, because of that oath the land mourned, and we did many sad things with Herod, because of the oath.

Prop. We are agreed, That as if a woman vowed a vow to the Lord, which her father disalloweth in the day that he heareth of it, not any of her bonds, or vowes shall stand, *Num. 30.* so now we have vowed a vow, and the father of our country disalloweth it, the vow where-with we have bound our selves sho uld not stand.

Prop. 4. We agree all herein, viz. That the Dangerous position above said, and the Covenant are of such desperate tendencies that if we abjure them not, as we may be deprived by the statute of Conformity so we may be proceeded against as dangerous persons, by the statutes of treason, the Kingdom will think that he that hath a Covenant in his heart hath a war there too, and so must not onely loose his employment but his protection too, as a person not onely to be silenced but confined too.

*Se at for de-
fence of his
Majesty person.*

Thus at a Conference it was agreed how far we ought to submit to a Christian Magistrates Authority, in matters of Religion, upon such Principles as are owned by Mr. Baxter, Mr. Calamy, Mr. Jenkins, Mr. Manton, Mr. Crofton, Mr. Edwards, Mr. Case, Mr. Caryl, and many others, in print before the world.

Blessed is he that condemneth not himself in that which he alloweth. Rom. 14. 22.

FINIS.
